

## CONTENTS.

PAGE

ORIGINAL ARTICLES.  
Hymn for the New Year — The Great Re-  
vival in Scotland, Ireland, and England. —  
Snow-covered — Sir Samuel Baker's Is-  
mailia — Life and Literature in the Father-  
land — Letter from Leipzig.DOCTRINAL PAPERS.  
A Priest in the Pulpit — A Few  
Words in a Western Basket — Letter from  
Ireland — Churches in New Hampshire. —  
An Appeal from Louisiana — Springfield  
District S. S. Convention — "Billy Bras" —  
Our Book Table.THE CHRISTIAN WORLD.  
The Freedmen's Aid Society — Missionary  
Notes — The Kings of Hawaii — Pas Alas, —  
Sandwich Islands — Religious Presses. —  
Boston Market — Advertisements.NOTORIAL.  
How to Reach Them — The Italian Elec-  
tions — Catholics and the schools — A Word  
from Erie — The Intercollegiate Contest —  
Editorial Paragraphs.THE WEEK. NOTES FROM THE CHURCHES.  
Malta — Vermont — Advertisements.THE SUNDAY-SCHOOL — ZION'S HERALD  
Questions. — THE FAMILY. — "He Opened  
Not His Mouth" — Turkey versus Codfish —  
FOR THE YOUNGEST READERS. — Little  
Jack Foe — Selections — Enigmas.

OBITUARIES. Advertisements.

BUSINESS NOTICES. — Church Register — Mar-  
riages, etc. — Reading Notices — Massa-  
chusetts — East Maine — New Hampshire. —  
Rhode Island — Connecticut Valley Again.  
— Advertisements.

HYMN FOR THE NEW YEAR.

BY JAMES W. WILSON.

O Lord, assist me now,  
At the feet I bow,  
In hope and fear,  
To give Thee all my heart,  
And nobly do my part  
Another year.O, may it be my will  
To love and serve Thee still,  
Let come what may —  
That I may live a life  
Free from all sin and strife,  
Day after day.As the years come and go,  
With all their joy and woe  
To all mankind,  
May I look up to Thee,  
Thou Lamb of Calvary,  
And comfort find.May I, through all my years,  
Through all my smiles and tears,  
Truly Thine;  
Let thy love of love  
Beam on me from above,  
Saviour divine.And as new hopes arise,  
Filling with light the skies  
That over me lower,  
I would lift up my soul,  
And ask to be made whole  
This very hour.THE GREAT REVIVAL  
IN SCOTLAND, IRELAND AND ENGLAND.  
BY REV. W. F. CRAFTS.  
FIRST PAPER.During the last fifteen months a re-  
vival of religion has been prevailing in  
Great Britain, which the London *Methodist*  
declares unequalled in power by  
any religious movement that country  
has ever known, except the "Great  
Awakening" in the time of the West-  
leys. If you had been inEDINBURGH, A YEAR AGO,  
you would have beheld strange sights  
in that staid and quiet city. Half the  
persons you would have met on the  
streets having a little hymn book of  
Mr. Sankey's "Songs and Solos;"  
groups at the street corners talking to  
each other of religion, Bible readings  
and Christian work, or singing the Gospel  
to those they could gather about them; caravans of people singing the  
Gospel as they returned from meetings; students of the universities get-  
ting excused from recitations to hear  
Moody's Bible readings and Sankey's  
prayer-filled songs, and holding spe-  
cial meetings in the college halls; boarding  
school girls giving up their  
usual holiday visit to their homes, and  
remaining in Edinburgh, "where they  
have been so much blest;" crowds  
hurrying toward the great Free Assem-  
bly Hall two hours before the time of  
service, even on week nights, lest they  
should be unable to get in; hundreds  
of written requests for prayer and  
praise read to the thousands at the  
noon-day meetings; services beginning  
an hour ahead of time because all the  
space was filled and there was no room  
for more; scores of young men offer-  
ing themselves for the work of the  
ministry and missionary work at home  
and abroad; and religion the topic of  
the day in every quarter of the city.There was a wonderful sight, one  
Sabbath evening, at the Corn Exchange (engaged for working men alone),  
in which there were no seats, when the men  
rushed in standing as thick as they  
could. When Mr. Moody said, "any  
of you that wish to decide for Jesus,  
or any of you that wish to have any  
conversation on the subject, hold up  
your hands," there was at once a sea of  
them held up. I have heard it said  
that it was one of the grandest sights  
ever witnessed in Edinburgh when  
that vast crowd of men went up from  
this room to the Assembly Hall. After  
Mr. Moody's address to them, he said,  
"you that are resolved to be the  
Lord's, or who want us to come and  
speak to you, stand up," and some five  
hundred stood up. Lord Cavan was in  
the chair that night, and he exclaimed,  
"thank God! I never saw such a sight  
before."Similar scenes filled Dundee, Inver-  
ness, Glasgow, Aberdeen, and other  
Scotch cities and towns visited by Mr.  
Moody and Mr. Sankey, and by per-ZION'S  
HERALD

VOL. LIII.

BOSTON, THURSDAY, JANUARY 14, 1875.

No. 2.

First Insertion (Agate matter), per line, 25 cts.
Each continued insertion, " " 20 "
Three months, 12 insertions, " " 16 "
Six months, 24 " " 15 "
Twelve months, 32 " " 14 "
Business Notices, " " 30 "
Reading, " " 50 "

NOT ADVERTISED published for less  
than one dollar.NOT ADVERTISEMENT will be taken with-  
out a personal inspection by us of the copy.CUTS will only be taken by special arrange-  
ment.ALONZO S. WEED,  
Publishing Agent,  
26 BROMFIELD ST., BOSTON.

Specimen Copies Free.

PAGE

sons whose hearts had been enkindled  
by their meetings. The evangelists  
went on their way, but their work fol-  
lowed them, and many months after  
their visit the results were reported as  
large and the interest as great as dur-  
ing their presence, although of course  
less centralized. In

BELFAST, IRELAND,

to which the evangelists went from  
Scotland, the open-air meeting in  
Agnes-street, at 2.30 on Sunday, was at-  
tended by numbers estimated at from  
10,000 to 20,000. The fundamental  
truths of the Gospel were forcibly put  
and ably illustrated. Many were  
brought in tears. Multitudes of care-  
less men and women have been awak-  
ened."Mark also this representative item  
from Londonderry, which boasts that  
it is "the only city in Ireland that  
never was taken" (thank God it was  
so mightily taken by the Holy Spirit in  
this revival), "twenty young men in a  
business establishment, before the visit  
of Moody and Sankey to the Maiden  
city, were gay and thoughtless. They  
are all converted, and now meet every  
evening, after business hours, and hold  
a prayer meeting together."Many other towns in the north of  
Ireland caught the flame from Belfast  
and Londonderry, and the work swept  
on like a prairie fire through all Ulster.  
Similar results were found at

DUBLIN,

An item from the London *Christian*  
(but a fragment from the history of  
the work in that city) says, "at the Sun-  
day morning meeting for prayer of the  
workers in this good cause Mr. Moody  
spoke many kind words of encouragement.  
In the afternoon the Exhibition  
Palace was densely crowded with  
8,000 to 10,000 persons. Mr. Moody's  
stirring sermon deeply affected the  
whole audience, as did that touching  
hymn, 'The Ninety and Nine.'The arrival of the two American  
evangelists in

LONDON

was announced by the Atlantic cable  
as if it were the coming of a king or  
conqueror. The religious papers of  
the great metropolis spoke of their  
prospective work as "the coming re-  
vival." From this great throbbing  
heart of the world we may hope that  
pulsations of divine influence will go  
forth to the ends of the earth. At Liver-  
pool a large tabernacle is being  
erected for them, no hall in that great  
city being large enough for the throngs  
that will wait on their ministry.WHO IS D. L. MOODY,  
the leader, under God, of this great  
religious awakening? He has always  
refused to give items of his biography,  
except the dates of his physical and  
spiritual birth; but through his per-  
sonal and intimate friends I have become  
familiar with much of his history.  
A score of years ago we find him in

THE STREETS OF BOSTON,

a poor, uneducated boy from the  
country, seeking to make a living. Some  
Christian worker brought him into Dr.  
Kirk's Sunday-school, and he was put  
in care of a faithful and sympathetic  
teacher. But he was so ignorant that  
when Bible passages were called for  
he could not find the places, and with  
the crimson blush of shame on his face  
he determined he would never come  
again. His teacher noticed his embar-  
rassment, and without attracting the  
notice of the class found the places for  
him. This act of sympathy won the  
boy's love, and retained him in the  
class, and he remembers his teacher  
with grateful affection. We do well  
to remember this incident when we are  
tempted to despair of benefiting igno-  
rant scholars. Some of them may be  
Moody's; all of them are mortal.He was converted when about  
twenty, and soon after

WENT TO CHICAGO.

He was so uneducated and uncul-  
tured that he was cautioned against  
speaking in prayer-meetings, lest his  
words should disturb others.His heart was greatly moved to see  
so many boys on the street during the  
Sabbath, and he gathered a few of  
them into a mission class, and met them  
on Sabbath afternoons in an old  
hall. The number increased by the  
coming in of more poor boys and girls  
and their parents, until it became a  
mission school. I think it was at this  
time that he was visited by Mr. Reynolds,  
who gives the following description  
of his visit:The first meeting I ever saw him  
at was in a little old shanty that had  
been abandoned by a saloon-keeper.  
Mr. Moody had got the place to hold  
a meeting in at night. I went there a  
little late, and the first thing I saw was  
a man standing up, with a few tallow-  
candles around him, holding a negro  
boy, and trying to read to him the story  
of the Prodigal Son, and a great many  
of the words he could not make out,  
and had to skip. I thought if the Lord  
can ever use such an instrument as  
that for His honor and glory it will  
astonish me. After that meeting was  
over Mr. Moody said to me, "Reynolds,  
I have never seen such a sight  
before."Similar scenes filled Dundee, Inver-  
ness, Glasgow, Aberdeen, and other  
Scotch cities and towns visited by Mr.  
Moody and Mr. Sankey, and by per-

ONLY ONE TALENT;

I have no education, but I love the  
Lord Jesus Christ, and I want you to  
pray for me. I have never ceased,  
from that day to this, morning and  
night, to pray for that devoted Chris-  
tian soldier."One talent, faithfully used, may grow  
to be not merely two, but ten.

SNOW-COVERED.

The First Snow-storm of 1874.

BY MISS M. E. WINSLOW.

The snow, the feathery, feey snow!

I watch its flakes as they come and go,  
Floating about in the murky air,

Closely clinging to branches bare,

Spectrally whirling without a sound,

Chasing each other along the ground,

Skimming the lake's clear bosom o'er,

Building a rampart along the shore,

Draping mountain and vale below

'Neath our slant coating of pure white

snow.

The early snow is a gladsome sight,

Robing the sere, brown fields in white.

We mourned last week over leafless trees,

Sighing and sobbing in autumn's breeze;

November's shadows lay dull and chill

Over the pastures and on the hill;

But a fairy mantle last night was wove,

To hide decay from the eye of love;

And winter to peaceful and dreamless sleep.

And has folded earth on her loving breast.

There are new-made graves by the church-

yard wall;

The snow has silently covered them all.

We laid our darling ones down to sleep,

When turf above them was green and deep;

We piled on their couches a wealth of

flowers,

And felt they still, in a sense, were ours;

But autumn came, and his chilling breath

Turned seeming sleep into certain death.

Then, winter, thy guardian care we know

Has covered our treasures warm with

snow.

Dear mother earth, since sweet spring-

time

Thy mountains have echoed the voice of

crane;

As summer in beauty gilded by,

Its balmy breathing bore many a sigh;

At autumn's reveille thy fields

stood,

All seemed with sorrow, all stained with

blood,

O, cover them up from our tear-dimmed

sight,

With thine own seamless robe of white;

And over the festering mass below

Spread pure and smoothly the stainless

snow.

Asals! this wearisome life of ours

Is not a garden of summer flowers?

For sordid uses, for pure low

The restless multitudes come and go;

Squalor and poverty, grim and stark,

Pile up mountains of refuse dark;

And autumn's coloring, brown and sere,

Is sadness of all the changing year.

Thank God that over this waste of woe

He spreads His beautiful veil of snow.

Thank God, for promises of watchful care,

Afloat with the snow-flakes, fill the air!

Thank God, for nature new life will take

From winter's bosom are we awake;

Fresh buds, green mosses and vines, we

know

Will spring new-born from the brooding

## DOCTRINAL PAPERS.

A PROTEST.  
BY REV. L. D. BENTLEY.

[Concluded.]

The description and history of "Father Carpenter," as given by the Doctor, overthrows his whole theory of exceptions. He was but "a cypher in the Church," and of only "ordinary intellect, and very limited education," like most of the members of the Church now, for but few have a classical education; and yet, after he was "anointed of the Holy Ghost he immediately became a man of wonderful spiritual power," and "more than ten thousand souls were converted through his direct instrumentality." Now, here was a member of the Church that was not a successful soul-saver—that seemed to be a good man—that had only ordinary, or acquired abilities; but with the endowment of "power from on high," which all may have, he brought more souls to Christ than scores of such ministers as the Doctor describes as "full of the Holy Spirit," and "in the highest altitude of the higher life." Where in the Bible do we find men, described as "full of the Holy Ghost and of faith," that labored for the salvation of men as Christ directed, and were not instrumental in the conversion of some of them? It is said, I know, by those who deal more in religious anodynes and false comforts than in the stimulus and "arousements" of the Gospel that even Christ "did not many mighty works" in a certain place; but it doesn't say He did not do any; nor did He stay in that place two years!

If Samuel Rutherford had a grieved heart because he had not "one soul" as a seal of his ministry in Anwirth, what was to blame? If he had made the same personal effort, I think, that Father Carpenter did, with the same kind of faith, there would have been different results. Multitudes have gone and are going to hell for the want of personal effort, and faith in the agencies of the Gospel, and the promises, directions, and threatenings of God. Let every Methodist in the United States bring one soul to Christ during the next three months (and who cannot do it?) and so double our numbers during that time, and they do the same thing during the following three months, and thus double our numbers every quarter of the year, and in two years and a half the whole world will be converted. Who ought not to say,

"I would the precious time redeem, And longer live for this alone; To spend, and to be spent for them That have not yet my Saviour known; Fully on these my mission prove, And only breathe to breathe thy love!"

Where in the Bible is there the first hint that "unusual success" in the exercise of "converting power" depended upon "a peculiar constitution of the sensibilities and personal magnetism, sanctified by the Holy Ghost"? The disciples of Christ, first the twelve, and then seventy others that He sent out to save lost men, were taken, so far as we know, indiscriminately from all classes of society. Did Wesley have "a peculiar constitution of the sensibilities and personal magnetism"? His story and his writings represent him as the opposite of this, if I have judged right; and Chalmers was like him. But what did they do when they received the power of an endless life in their souls? Whitfield had, no doubt, a peculiar magnetism in his voice; but it was not so with Edwards or Knapp, nor is it so with Finney or Caughey, or Earle. Finney is as cool, logical, and argumentative as the Apostle James; Caughey as determined to carry his point as General Grant was to conquer the rebels; and Earle is as quiet and as variable in expedients to accomplish his purposes, and as patient in the use of means, as Morse in connecting two continents by a telegraph wire. I never saw either of them shed a tear, or betray much emotion; but it was evident they had been with Jesus—had power with God, and "faith in God," and could say, with Charles Wesley,

"Faith, mighty faith the promise sees, And looks to that alone; Laughs at impossibilities, And cries, It shall be done."

Mr. Finney says, "all ministers should be revival ministers, and all preaching should be revival preaching;" a minister should aim to convert his congregation; "those are the best educated ministers who save the most souls;" "it is the great business on earth of every Christian to save souls;" "if the Church were to live only one week as it they believed the Bible sinners would melt down before them." I understand the Doctor to teach that we are not to judge of a minister's success by the number of persons that are converted by his efforts and join the Church. This I hold to be a great heresy. It is not in harmony with Bible teaching, or the teaching of our Church, or the opinion of many of the best and greatest of men. Christ said, "by their fruits ye shall know them;" and James asks, "what doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" And our Discipline requires us to ask, in regard to those who desire to preach, "have they fruit?" that is, have souls been converted by their ministry? Mr. Wesley was very particular on this point, and so have been our "chief ministers" in the exercise of their powers in relation to this matter; and God grant the old custom and practice may continue.

Now is it true to say that "the real power of a Church may decline under a revival preacher?" If the Doctor's reasonings and statements are correct, then revivals had better cease; they are

a calamity; and revivalists should be discomfited. Let us hear the opinion of one "well qualified" by "long experience to be a safe adviser." Prof. Finney says, "nothing but a revival of religion can prevent the means of grace from doing a great injury to the ungodly;" "a revival of religion is the only possible thing that can wipe away the reproach which covers the Church, and restore religion to the place it ought to have in the estimation of the public;" and "there is no other way in which a Church can be sanctified, grow in grace, and be fitted for heaven;" "the great object of all the means of grace is to aim directly at the conversion of sinners." I might fill pages of similar quotations from his writings.

I myself have found souls seeking the Lord every few weeks, and prayed with them, for a space of twenty-seven years; and in proportion to the number of conversions, in every instance, the "hiding of His power" was evidently in the Church. Instances of opposition, disaffection, and indiscretion have occurred, it is true, in times of revival; but so far as my observation has extended, in every instance it was not with those that had much spiritual power. "If filled with the Spirit, you will be useful;" "you cannot help being useful" (Finney), and much people will be added to the Lord. The greatest of all the curses to the Church, that I have ever known, are those that have professed much religion but have not borne much fruit, either in personal godliness or persuasive power among sinners.

Again, the "ideal Christian Church," which the Doctor describes as "floating before most minds," he says "I was to blame." If he had made the same personal effort, I think, that Father Carpenter did, with the same kind of faith, there would have been different results. Multitudes have gone and are going to hell for the want of personal effort, and faith in the agencies of the Gospel, and the promises, directions, and threatenings of God. Let every Methodist in the United States bring one soul to Christ during the next three months (and who cannot do it?) and so double our numbers during that time, and they do the same thing during the following three months, and thus double our numbers every quarter of the year, and in two years and a half the whole world will be converted. Who ought not to say,

"I would the precious time redeem, And longer live for this alone; To spend, and to be spent for them That have not yet my Saviour known; Fully on these my mission prove, And only breathe to breathe thy love!"

Where in the Bible is there the first hint that "unusual success" in the exercise of "converting power" depended upon "a peculiar constitution of the sensibilities and personal magnetism, sanctified by the Holy Ghost"? The

Doctor, I don't want you to think that I would have all this spread on that narrow space headed "ZION'S HERALD." I ought, in justice to my feelings, to pay my respects to your long and able list of home and foreign correspondents; and not the least to your predecessor, who, in going higher, has neither grown dizzy nor lost his individuality.

I want to thank Brother Knowles for the aid he furnishes me weekly in preparing my Sunday-school lesson. By the way, what a glorious arrangement the "International Lesson" department is, in most of its features! How it settles the question where the lesson is, and makes the stranger abroad in any Sunday-school at once to feel at home, throws the designated Scriptures under the theological glasses of the highest magnifying power in Protestantism, unites Sunday-school work, and the Churches as well, and employs the best minds of Christendom in the construction of a curriculum of sacred studies for our young people.

We separated, feeling that the campaign had opened in earnest; and Christian men and women flung themselves with one heart into the conflict.

A mid-day prayer-meeting has been held daily, attended by two thousand people, in our Metropolitan Hall, in which Christian ministers and people joined heartily to bear to the mere seat hundreds of requests sent in.

After these "sweet hours of prayer" Brother Moody usually delivered one of his Bible readings, lectures, when the doctrines and characters of the blessed old Book stood out with a freshness and power that thrilled every heart.

One most remarkable and successful practice of our brethren was to draw the net astore at the close of each sermon, by holding inquiry-meetings, where anxious souls are invited to meet them, with the ministers and other accredited workers, for conversation and prayer; and it was a sight to rejoice angels sometimes to see six or eight hundred earnest seekers asking, "men and brethren, what must we do?" Night after night scores were brought into glorious liberty.

Multitudes came from the Provinces to attend these services, and I know of whole families who have been saved, and returned to their own homes to tell what great things the Lord had done for them; and already many towns and villages have caught the flame.

Many of the Romish priests have attended these services, often masked in other garbs, doubtless in most instances as spies on the hundreds of their flocks, who, in spite of remonstrances and threats, came to hear the Gospel preached and sung with a power which they never heard before.

We know of some remarkable conversions from among these; also infidels, harlots, and drunkards, whose

faith, in this respect, is like that of the person who prays to be holy, but never expects to be because he has never seen a person that is. If he will study the records of the Church at Oberlin, Ohio, he will find some facts that will help him.

For more than a quarter of a century additions have been made at every communion season; and if he will come here I can show him another of a similar stamp, not many miles off.

The description given by the Doctor of this ideal Church is such as I have never heard before, and sounds to me as though it was not written with as

much a degree of that charity "which believeth all things" as it might have been, or as I had reason to expect of him.

I wish here to express my thanks to him for endorsing Dr. Finney's view in

regard to the propriety, importance, and necessity of excitement "so long as the laws of the mind remain what they are;" and I hope he will continue to study his views of revivals till he adopts all of his ideas in regard to their necessity and importance, and becomes, as I am sure he may, a noted revivalist.

It may seem invidious, but I feel like presenting my thanks to Dr. Steele and Rev. Mr. Dunn for "Doctrinal Papers," especially on "Revivals"—to Mallalieu for "the Missionary Secretarship"—to the collectors of temperance items—to all who impartially bear the revival and other interesting facts in regard to New England Churches—to Dr. Trafton for his dyspepsia antidote "in measure," or out of measure—and last, but not least, to B. P. Shillaber for his ingenious poem for the times, "What Is It To Me?"

"Mr. Easyman" is omnipresent out in this country, and I wish Mr. S. would come out with few more skinning lectures to him, take the platform, and help "smoke him out."

Apropos to this subject, I would say I have just found a new text for a physiological temperance lecture. I am sinking a caisson for a pier of the bridge to cross the Missouri river at this point, workmen have to descend and excavate beneath the caisson at the depth of some fifty feet, to let it down to the bed rock. They work three hours at a time, with an air pressure upon them of 25 to 30 pounds to the square inch. One of the engineers told me, last week, that no man who uses alcoholic liquors, or has used them recently, could be employed there in safety; he could not stand the pressure. Necessity compels them to found those solid piers with gangs of temperance men.

Atchison, Kas., Dec., 1874.

## LETTER FROM IRELAND.

DUBLIN, Nov. 28, 1874.

I know it will gladden the Lord's remembrances in America to hear how wondrously He is answering prayer for this city and country in general.

Your readers know that the most pernicious skepticism was very lately propagated in Belfast by some of the great oracles of science, who hesitate not to ignore the being and Book of God, and would reduce the whole phenomena of matter and mind to an undefined, irrational theory of fortuitous atoms. Botanists say that generally in the vicinity of noxious plants their proper antidote may be found; and scarcely had these dangerous principles been propounded when God sent the sweet remedy by Messrs. Moody and Sankey, who I am sure are well known in America. By the wondrous blessing of the Holy Spirit they soon kindled the faith of the Church and community in a personal, prayer-hearing God, and in a conscious, experimental religion. Wondrously did the Lord unite the hearts of His people in prayer and effort for the revival of His work, and soon this Athens of our country was moved by the breath of Heaven, Christians quickened into a higher life, and hundreds savingly converted. Still it spreads and grows, "ever mighty to prevail." These honored brethren then spent a week in Derry, where like glorious blessings followed their labors, and hundreds were brought to Jesus, and many raised up to hold the maiden city for King Emanuel. On last Patrick's day we of this city joined many thousands throughout Christendom to pray for Ireland; and on that occasion some of us received a most profound conviction that these petitions would be answered; and now, thank God, it has come in floods upon the dry ground.

In the editorial changes that have

taken place in the conduct of the HERALD since I first made its acquaintance, more than thirty years ago, when a boy preacher in "Upper Cobos" (or, to adapt my nomenclature to the moderns, Coos County, N. H.), I have sometimes had a little pious solicitude, not to say nervous anxiety, about the new links in the editorial succession; but the constantly growing worth and influence of the great organs of New England Methodism have set me completely at rest in that matter. A member of one of my former charges in New Hampshire often went to sleep under my ministry, annoying me a little, and causing a pleasant conversation between us on the subject. "O!" said he, "I consider you orthodox and all right, and can afford to sleep; but when Rev. — (the Universalist) comes I am always wide awake through the whole sermon, for I feel he needs the whole." So I feel that I can take it easy, and rest now, well satisfied that the race of editors will never die out nor deteriorate.

But, my dear Doctor, I don't want you to think that I would have all this spread on that narrow space headed "ZION'S HERALD." I ought, in justice to my feelings, to pay my respects to your long and able list of home and foreign correspondents; and not the least to your predecessor, who, in going higher, has neither grown dizzy nor lost his individuality.

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

But, my dear Doctor, I don't want

you to think that I would have all this

spread on that narrow space headed "ZION'S HERALD."

## The Christian World.

**THE FREEDMEN'S AID SOCIETY.**  
The Seventh Annual Meeting of the Freedmen's Aid Society of the M. E. Church convened at Cincinnati, Dec. 29, 1874, Bishop Foster in the chair, with a good attendance of the managers.

The report of Dr. Rust, Corresponding Secretary, was presented and approved. The report showed for the year a total sum raised of \$55,134.98, about four cents per member of the Church. The Board, after careful deliberation, fixed upon the sum of \$100,000, as the least amount demanded for the prosecution of this work among the freedmen during the current year. This was done without contemplating any extended enlargement of the work, but a vigorous support of that already inaugurated. Only about two-thirds of the estimated amount for the past year had been raised, leaving the Society embarrassed with a debt of \$17,778.

The following officers were elected for 1874-75: President, Bishop R. S. Foster; Vice-Presidents, Hon. M. B. Higginson, Hon. W. J. Groo, Hon. Grant Goodrich; Corresponding Secretary, Rev. R. S. Rust, D. D.; Recording Secretary, Rev. J. M. Walden, D. D.; Treasurer, Rev. Luke Hitchcock, D. D.; Assistant Treasurer, Rev. Reuben Nelson, D. D.; Executive Committee, Luke Hitchcock, J. F. Larkin, Harvey DeCamp, J. M. Walden, M. B. Higginson, E. Wentworth, F. S. Hoyt, Amos Shinn, C. O. Edwards.

Dr. Rust was authorized to employ such clerical service in his office as circumstances from time to time, may suggest.

It was *Resolved*, That it is inexpedient to increase the indebtedness of the Society, and the Corresponding Secretary was directed to bring the current expenses within the receipts.

## MISSIONARY NOTES.

BY REV. R. W. ALLEN.

Resolutions passed at the Boston Preachers' Meeting, Monday, January 4:

*Resolved*, 1. That we recognize the visit of the King of the Sandwich Islands to our country as an event of great interest, coming as he does from a nation which has been raised from the lowest state of heathenism to a high state of civilization and Christianity within about fifty years — a nation converted to God through the instrumentality of the American Board of Commissioners for Foreign Missions. Their first missionaries came from Boston, Oct. 22, 1819, and after a voyage of more than five months, on the 30th of March following, landed on the Islands, where they found heathenism in its most revolting forms, since which time 70,000 have been converted and added to the Christian Church, and the nation brought to a high state of intellectual and Christian culture.

2. That it is with great pleasure we welcome the King of the Sandwich Islands to our country, and to an examination of our civil and religious institutions; and we trust his visit will be rendered exceedingly pleasant in all respects to himself, and highly subversive to the best interests of the country he represents.

**DEMAND FOR MISSIONARY LABOR.** — The pressing demand for missionary labor was never so great as now. Calls for more missionaries come from Japan, China, India, South America, Mexico, Italy, and indeed from all our foreign missions, such calls as come from a deep sense of necessity. Our missionaries see the open fields, the multitudes perishing for want of religious instruction, and they say, Send us help, and at once. The response of the Missionary Society is, The treasury is empty and in debt, and we can send no more to the foreign field. Friends of Jesus! professed followers of the Lamb! should the Missionary Society be under the necessity of such a response? O, it is sad and humiliating to be obliged to say, We cannot send you help! the Church will not supply the funds! What shall be done? Shall we lose such opportunities to bring the world to Christ? We have the means; let us freely contribute for this glorious work, and we shall thereby greatly bless ourselves, and confer untold blessings on millions ready to perish.

**JAPAN.** — In no part of the foreign work is there a more promising field than in Japan. There are now some 33 Protestant missionaries there, representing the Congregational, Methodist Episcopal, Reformed, Baptist, Presbyterian, Protestant Episcopal, and English Episcopal Churches. The American Woman's Union Missionary Society has four ladies there, two of them physicians. This missionary force is doing a great preparatory work in that country. Native Church members have the entire charge of a Biblical service two evenings in a week, among them a recent convert from Vedo, of unusual talent and promise.

**SOUTH CENTRAL AFRICA.** — Sir Bartle Frere's favorable account of this country has awakened special interest for opening a mission there by the English Wesleyans, where are 6,000,000 people easily accessible to Christian influence.

**MEXICO.** — Our mission work here is prospering. Miss Hastings has just been sent here by the W. F. M. Society. Under the superintendence of Dr. Butler, the operations are extending in every direction from the city of Mexico.

ITALY is moving in the direction of religious light and freedom as never before. All the Protestant missionaries there are gathering a rich spiritual harvest. Our own missionaries are greatly blessed in their labors, and especially in Rome, where the Lord is giving them great success.

**AN EXTRAORDINARY REVIVAL IN NO. CHINA.** — Some two years ago, Chee-

foo, a Buddhist, was converted, and commenced at once in his native town to persuade the people to embrace religion with wonderful success, resulting in the conversion of 160 persons, who reside some 200 miles from any missionary, and far away from the ordinary lines of travel.

A special correspondent of the *London Times* says of the missions in India: "The ladies of the American Woman's Mission receive unqualified praise for their labors in miserable Hindu households, where the life of the wife, in the language of one of them, is 'like that of frogs in a well — all around life and beauty, and she buried'; and the life of the widow, possibly scarce five years old, is tenfold more wretched. As far as our observation goes, the preaching of the Methodists meets with the largest results. India is ceasing to be Hindu in its belief, and becoming skeptical instead; and the extracts of Paine's 'Age of Reason,' placarded largely on the walls of Calcutta, show the food which the Indian mind now craves instead of its old Vedas. While Christianity is not progressing in India in a ratio at all compared to the efforts of its advocates, he states that real, and even wonderful progress is being made — more for the coming generation than for the present."

THE KINGS OF "HAWAII PAA AINA,"  
Or Sandwich Islands.

BY G. D. GILMAN.

Ka-lani-oupu was the king of the Islands when the group was discovered by Capt. Cook. At his death he divided the territory into two parts, bequeathing one-half to his son, the other to his nephew. The son, dissatisfied with this distribution, sent word to the nephew that he should take the whole, and in due time marched his forces to attack his cousin. In a decisive battle he was worsted, and instead of conquering, found himself the conqueror, and thus the whole island came under the prowess of Kamchameha, afterword styled "The First." The king of the adjacent island, "Mau," sent word he should espouse the cause of the defeated son of his brother king.

Kamehameha allowed no undue time to pass before he embarked in his fleet of war canoes, and here again was victorious, and subjugated that large island to his control, taking as his wife the wife of the king, one whom all Hawaiian historians allow to have been one of the noblest of her historic characters, and also one of the highest rank.

Passing on to leeward, two islands next in his path gave in their allegiance to his power without any resistance. The Island of Oahu, which is the most centrally located, and on which is situated Honolulu, the capitol of the Kingdom, was the scene of one of the bloodiest battles in the history of the people. The invading king, with two small cannon, worked by the few foreigners whom he had attached to himself and cause, made the attack on the forces of those who were fighting for their homes and lives. The battle was fierce, but, like Napoleon (to whom he has been sometimes likened, having received the title of the "Napoleon of the Pacific"), Kamehameha pressed forward to victory. Hundreds of the retreating warriors, after doing all that was possible in defense of their beloved king and their homes, in their despair threw themselves from the precipice that was in their rear, though to certain death, as the base of the cliff below was full two thousand feet. This was the last battle fought for the sovereignty of the group. The king of Kauai and Niuhau islands, still further to the leeward, sent up word that he would recognize Kamehameha as his king, and pay him tribute; and thus were the islands united under the supreme government of one man.

The Christian, gratefully acknowledging an all wise Sovereign as directing these events; and while the agents were working out their own purposes, they were to be overruled for His glory. By thus consolidating the different and often conflicting governments of the different islands the way was apparently specially opened for the advent of the missionaries of the cross. Kamehameha I died in August, 1819, at the very time when measures were being originated in this country to send out the first company of missionaries, so that when the pioneer band arrived off Hawaii they found that the Lord had gone before them and prepared the way.

Kamehameha left two sons, Liholiho (K. II.), who died in England while on a visit there in 1824, and Kauikenau, who took the title of Kamehameha III. Neither having children of their own to grow up, K. III adopted a son of his half sister, and publicly proclaimed him the heir apparent. On the death of K. III, December 15, 1854, "Alexander" (Kamehameha IV) was duly proclaimed. At his decease, in November, 1863, he named his brother Lot as his successor, who took the royal title of Kamehameha V.

At the time of his decease he offered to name, as his successor, Honorable Lady Bernice Pauahi Bishop, a lineal descendant of the ancient kings of Maui. This lady, happily married to an American gentleman, Hon. Charles R. Bishop, and enjoying a large and extended acquaintance and correspondence with parties of distinction in this country and Europe, had no ambition for the troubled life that accompanies the crown, and declined, whereupon the King died without naming any other person; and for the first time a general election, under provision of the constitution, was held. Prince William Lu-

nailo was chosen January 8, 1873, and commenced his reign most auspiciously; but in thirteen months he too died (February 3, 1874), and another election was duly held. On the 14th of February, 1874, his present Majesty, David Kalakaua, was chosen by an almost unanimous majority, and we hope will be long spared to a prosperous reign. There is not the least foundation for the absurd story set afloat by an Eastern Massachusetts paper concerning his parentage. He is one of quite a family of children, and his family connections are most honorable.

## RELIGIOUS ITEMS.

Of Mr. Gladstone's Vatican pamphlet over 78,000 have been sold.

The girl's school established and supported in Egypt by the wife of the Khedive proved a great success. In three months there were 200 boarders and 100 day scholars.

The Vicar-General De Lorenzi, of Treves, some time since sentenced to a fine of 200 thalers for appointing a pastor contrary to the State laws, was discharged by the Court of Appeals; but the Ober tribunal at Berlin confirmed the first sentence.

One of the Jubilee Singers, Mr. Isaac Dickinson, is now pursuing his studies at Edinburgh University for the work of the ministry, and he has been speaking with power at Greenock on the subject of the Scottish revival, in which he has taken a deep personal interest.

The *Christian At Work* rightly says that the Sunday-school is altogether the most powerful educator in sacred music. Give a new tune to the school, and see if it isn't.

Dr. Gulick, in the *Missionary Herald*, estimates of organizations of the different Protestant Churches at work in Italy, that there are 124 different cities and villages with Protestant preaching.

A despatch, dated City of Mexico, Dec. 16, says the Mormons propose emigrating en masse from Utah to Mexico. This acceptable news reveals the fact that it is becoming rather uncomfortable for bigamists under Uncle Sam's eye.

Bishop Colenso was prohibited by the Bishop of Oxford, recently, from preaching in Oxford, England.

The census gives some interesting items about the Jews. In 1850 they counted only 18,372 members in the country, and in 1870, 73,265. In 1850 they had but thirty-six synagogues, and in 1870 they had 162. Such progress as this shows the attraction this country has afforded this people. In Philadelphia they have eight synagogues, and in New York twenty-six.

It is said that Dr. Cullis, of Boston, has visited Brooklyn recently to inquire into the workings of the Tabernacle College, with the design of opening one in Boston, which explains the report that he has purchased the Safrord Mansion, Beacon Hill.

The Pope, at his reception of Dr. Manning, rejoiced at the progress of the Catholic religion in England, and hoped the enemies of the Church would not be able to stop the movement.

Nearly fourscore ministers in Dublin, belonging to the Irish Church, Presbyterians, Wesleyans, Primitive, Independents, Baptists, and others, gratefully acknowledge the good work done by Messrs. Sankey and Moody among their different Churches.

Father Beckx, the general of the Jesuits, requested the Pope not to nominate any Jesuit as a cardinal. The Jesuits are particularly anxious not to appear in any way prominently before the world just now!

Miscellaneous gifts to the Wesleyan Missionary Society during one month: Legacies, \$1,175; ladies' meetings, \$300; for passages of outgoing missionaries, \$350; to purchase a raised-letter Bible for a blind class leader, \$5; juvenile associations, \$685; in memory of deceased friends, \$685; ladies' bazaar, \$750. Total, \$3,440.

Fourteen years ago there was but one native girls' day school in Canton, China. Now there are nearly 200, well attended, and several schools connected with the mission studying Christian books.

The Dublin daily prayer-meetings have been so largely attended by the Catholics that Cardinal Cullen warns the people against becoming "followers and admirers of ignorant converted colliers, of roving minstrels, or speculative etc."

The Catholic *Freeman's Journal*, while accusing Mayor Kelley, of Richmond, of supporting "godless schools," adds: "One thing is certain. If our bishops do not, following the Vicar of Christ, forbid Catholics sending their children to godless schools, in fifty years from now the Catholic Church in the United States will be a shriveled and gauntly skeleton."

Dr. Parker, in a letter to an American contemporary, says he hopes to have a succession of American preachers in his pulpit at the City Temple — Henry Ward Beecher, the apostle minister of Jesus Christ; De Witt Talmage, the diamond with many facets; Horace Bushnell, the man whose mind is full of eyes; R. S. Storrs, whose intellect is as a tower in Zion; and many others, brave and pure, full of music and of truth. How I would bless the Providence which gave them bronchitis enough to sent to Europe, and that cured them in the moment they got beyond Sandy Hook!" Dr. Parker suggests that fifty men from each country might exchange pulpits for eight Sundays next year.

**CHURCH AND CHAPEL ORGANS.**  
on sale and built by W. B. D. SIMMONS & CO., Charles St., Boston. Specifications and Testimony, also sent to applicants.

fo, a Buddhist, was converted, and commenced at once in his native town to persuade the people to embrace religion with wonderful success, resulting in the conversion of 160 persons, who reside some 200 miles from any missionary, and far away from the ordinary lines of travel.

A special correspondent of the *London Times* says of the missions in India: "The ladies of the American Woman's Mission receive unqualified praise for their labors in miserable Hindu households, where the life of the wife, in the language of one of them, is 'like that of frogs in a well — all around life and beauty, and she buried'; and the life of the widow, possibly scarce five years old, is tenfold more wretched. As far as our observation goes, the preaching of the Methodists meets with the largest results. India is ceasing to be Hindu in its belief, and becoming skeptical instead; and the extracts of Paine's 'Age of Reason,' placarded largely on the walls of Calcutta, show the food which the Indian mind now craves instead of its old Vedas. While Christianity is not progressing in India in a ratio at all compared to the efforts of its advocates, he states that real, and even wonderful progress is being made — more for the coming generation than for the present."

RECENTLY RECEIVED.

OF MR. GLADSTONE'S VATICAN PAMPHLET.

## PUBLISHER'S NOTICE.

The name of each subscriber is printed on the paper every week, and the date following the name indicates the year, month, and day on which it is paid. If this date does not correspond with the date on which the subscriber should notify the Publisher immediately.

Postmasters and subscribers wishing to stop a paper, or change its direction, should be very particular to give the name of the post-office to which it has been sent, as well as the one to which they wish it sent.

Persons desiring to stop the paper should write to the office of publication, and be careful to forward the amount due; for a subscriber is legally bound as long as the paper may be sent, if the arrears remain unpaid.

Communications which we are unable to publish, or which are returned to us, will be sent to the author at the rate of five cents a page, less the requisite postage and the cost of the envelope.

It is generally useless to make this request at any subsequent time.

Articles are frequently rejected, which, if condensed into half their space, we might be glad to use.

Anonymous communications go into the waste-basket at once, uncared for.

Articles are paid for only when this is expressly stipulated.

## ZION'S HERALD.

THURSDAY, JANUARY 14, 1875.

The *National Baptist* has a capital article from the pen of Dr. L. P. Dobbs, showing how one Sunday-school was saved from being "talked to death" by its superintendent.

The doctor visited a flourishing school.

Its exercises opened promptly, without an audible voice; the hymn was silently placed on the blackboard, and sung; a teacher, previously designated, prayed; another hymn was sung, arranged in the same manner, and at once then, with no word from the superintendent, the classes entered upon their recitations.

A slight tap of the bell brought the school to order at the close.

The doctor expressed his admiration to a teacher at the quiet order and studiousness exhibited, and asked how this marvelous silence and earnestness had been attained.

He was told to death, he said, in substance, by previous superintendents.

It seemed impossible for an average man to

avoid the error, so we chose a mute, who is an accomplished Christian gentleman.

The unusual fact has a moral to it, but we need not tell it; it tells itself!

open upon the Sabbath. A few years ago there were three or four others, which have been closed, as their membership had largely removed to other portions of the city, and the congregations had fallen away. There is a population, however, remaining, and new people enough to fill all the churches, and more. The remaining Protestant houses of worship have excellent ministers in their pulpits. They are plain edifices, and plainly dressed people attend their services. Everybody is welcomed. Posters and other advertising agencies are used to draw worshippers into these churches; but their vacant spaces are not occupied, and the masses at North End are not largely reached. Now, if as favorable material to operate upon as the population of North End were to be found in Japan, India, Mexico or Italy, what a hopeful field of labor would be accounted! If, in addition, comfortable churches were already constructed, what large expectations of success would be excited, and doubtless be realized. Why may we not, near our own door, close to the base of supplies, where the expense is so much lessened, and the incident sacrifices so much smaller, expect as positive results, and secure as large success?

We are not, along this line of thought, approaching a probable solution of this painful problem? They do not in these fields of missionary toil simply build chapels and invite the people to them, but they go, with the utmost perseverance and Christian zeal, from one individual to another, laboring with each until he is disciplined, and then there is no difficulty in securing his attendance upon divine worship. And this is not merely the work of the minister, accomplished in a few domiciliary visits, but every new convert becomes a fresh evangelizing force, and is immediately sent out into the field, by constant endeavor, one by one, to win others to the Lord Jesus.

This indifference of voters to the privilege of suffrage is beginning to attract considerable attention, and there is a very general conviction that there should be more or less of them, with a view to have them take some little interest in the matter, and dispel this political indolence which threatens to retard the progress of the State in its desired developments.

The right of suffrage in Italy is quite restricted, and those who possess it are technically known as "official Italy," and to them is relegated the responsibility of government by means of Parliament.

Those only are entitled to rank as voters who pay a direct tax of forty francs, and in this way, of twenty-seven millions of people, but about five hundred thousand do the voting and ruling; and, as it appears, even these answer the call of the government with great indifference and lukewarmness.

In theory an immense amount is

made of the inestimable privilege, and in practice it is hardly possible to bring a legal number to the polls.

It seems that before the election it is the non-voters who keep up all the excitement, and carry on the preparations, in so magnificient a style that one would imagine it impossible for a single man to neglect his privilege, which is at the same time a duty; and when it comes to the day of battle there is sometimes not a fifth of the voters at the ballot-box.

Those only seem to come who are impelled by a partisan spirit; and few appear to have a patriotic interest in their country's welfare.

What will remedy this evil? is the

puzzling question of the hour. Some

insist that the circle of voters must be

largely increased in order to secure a

parliamentary majority, and that the

shortest way would be the introduction of universal suffrage in the whole peninsula; but others think this a very

doubtful experiment that no true friend of Italian progress would desire to risk.

And this, first, of the alarming

ignorance of the lower classes; and

secondly, their fearful subjection to

priestly control. They say, "give us

more education to the people, and at least the same

period of energetic and decided poli-

cies in ecclesiastical matters, before we

risk it."

But between universal suffrage and

a direct tax of forty francs there is a

medium ground which some are trying

to find. One might grant the ballot to

the poorer and more industrious classes,

who pay a less amount of tax, and who

really seem to take the most interest in

political matters. But here again we

have the dog in the manger. The upper

classes are indifferent to the use of their

privilege, and still are unwilling to

transfer or extend it to others. It is

quite positive that the poorer ranks of

Italy are very democratic and very uni-

ted, so that they would have but little

trouble in securing a parliamentary

majority, but it would be in the opposi-

tion, and probably troublesome, and

still some think a better working body

than the present lukewarm and indif-

ferent assembly. The curse of Italy

just now is, without doubt, this fearful

indifference. No one is clear as to its

policy, either as to internal measures

or those affecting foreign powers.

Certain individuals among her statesmen

are progressive and decided, but their

wishes are not responded to by the

parliament; and, therefore, nobody

knows just what to do with the ecclesi-

astical, educational, and financial ques-

tions at home, or what policy to pursue

abroad—whether to favor France or

Germany on the one hand, or the repre-

sentative cause in Spain on the other.

Only personal work on the part of

Christian men and women will per-

manently fill the churches. A remark-

able preaching gift will draw a float-

ing class of hearers; but they at once

drop away when the sensation in the

pulpit is exhausted. The masses can

only be reached with salvation by be-

ing actually touched with a loving,

Christian hand. It is not pleasant

work; it is easier to support a mis-

sionary or to build chapels; but the

world will not be moved until the in-

dividual be reached and renewed by

the Gospel. It is, after all, a question of

personal consecration, and not of

meeting houses.

## THE ITALIAN ELECTIONS.

The peculiar character of the new

Italian Parliament, resulting from the

elections of November last, and the

whole elective process in that country,

is so peculiar as to challenge our at-

tention and criticism. In the body it-

self there is a fair conservative ma-

jority for the government, so that it can

proceed with its projected measures

without fear of being deserted; but we

venture to say that the way in which

this majority, and indeed, for that matter,

the entire assembly is obtained, is

quite unique in political annals.

Italy until it can be cured, either by ex-  
tending the right of suffrage, or con-  
tracting it, for some even think the lat-  
ter the only mode to cure the evil; while some suggest that the present  
voters be driven to the polls by magis-  
tratal authority, although it is not a lit-  
tle amusing to think of a legal code  
or a policeman's lasso compelling a  
man to go to the ballot-box. We sug-  
gest that the compulsion begin in the  
common school, with a corps of teach-  
ers very different from the priests who  
have thus steeped the country in igno-  
rance.

## CATHOLICS AND THE SCHOOLS.

The destruction of the American  
school system seems to be fully de-  
termined upon by the Catholics; but  
that they do not anticipate completing  
so important a revolution without diffi-  
culty will appear from the language of

Bishop McQuaid at the opening of the

new Catholic school in Worcester: "We

are going to have a desperate struggle

on this question all over this country for

the next generation—not one with the

musket, but with the ballot and all the

levers of public opinion. I know the

America people are sometimes slow to

give up their strong prejudices, but we

are always ready to listen to fair

argument."

It would be fortunate for our country  
if the other side were equally ready to  
yield their strong prejudices and to lis-  
ten to fair argument. Their middle-  
age prejudices are indomitable and  
blind, and their plan of withdrawing  
their children from the public schools is  
designed to remove them beyond the  
reach of Protestant argument. The  
love of education cherished in all  
Protestant communities is not a preju-  
dice, as the Bishop seems to suppose,

but a system based on the principles of

Methodism, which he maligned, were those of

extreme culture and original power who

stood aloft on their own columns of isolation,

refusing to lend their wisdom in political

affairs and essential reforms. The self-

ishness of those whose aim is culture,

regardless of the world, was portrayed with

powerful distinctness. His earnestness

seemed to spring from conviction rather

than from the art of rhetoric, and he won

the man who took the first prize, Mr.

Tomlinson of New York, discussed upon

"The Cid" with admirable skill. This

was a work of artistic merit rather than original

power. The corps on the backbench in the

House of Commons was not half as

interested in the fair proportions of

the speech as in the fair proportions of

the orator. The man who spoke of

the "glittering generalities" was the

man who spoke of the "plain truth,"

and the man who spoke of the "moral

strength before our eyes."

It is a remarkable fact that the

whole school system of the United States

The new passenger station of the Boston and Providence Railroad, which has been in process of construction for several years past, has just been completed, and on January 5th was thrown open for the inspection of the public. A band of music enlivened the occasion, and a vast crowd thronged the depot during the evening. Among other distinguished guests his royal highness, Kalakaua, and suite looked over the beautiful structure. It seems as if the proprietors not only have exercised the best of taste in all its appointments, but have also studied the comfort of the patrons of the road. The *Boston Advertiser*, in alluding to it, says: "The Boston and Providence Railroad Company now boasts of the handsomest and most artistic passenger station in America, if not in the world. Nothing that could be suggested for the comfort and convenience of railway passengers, from the suburban who rides out daily in his cottage or villa at Dedham, to the cool and dusty transcontinental traveler who steps out of the cars from San Francisco, is wanting. The result is an appearance of palatial luxury, combined with an effect of solid and tasteful construction such as are generally the last things to be expected from a railroad and its accompaniments, and which but few of even the most famous hotels can show their guests. Opening from the gallery are the rooms of the directors and other officers. The room allotted to Superintendent Folsom is 24 by 34 feet, into which run telegraph wires, tubes, bells, etc., etc., and these same necessary appliances are connected with the rooms of the president and station agent. Mr. Folsom also has a private room, 14 by 12, fitted up in a luxurious manner. The total dimensions of the head house are 212 feet in length and an extreme width of 130 feet. The train house is 388 feet long and 130 wide, and the great iron trusses, with 125 feet span, cover five tracks with three platforms."

One year of daily travel on this road has impressed on us the conviction of its consummate management, in every respect.

We sincerely regret to part with any of our patrons, but if subscribers think they must "stop ZION'S HERALD," write to the publisher and say so — for it will save us trouble and expense. Do not indicate it by refusing to take the paper from the post-office, or returning one which, in most cases, has no post mark upon it by which it can be known from what locality it is sent. As our list is arranged *alphabetically by towns*, it is almost impossible to find a name unless the post-office address is given. In changing the direction of the paper the post-office address where it has been sent, as well as the post-office address where a subscriber may want it sent, should *ALWAYS* be given. Most of errors result from writing letters carelessly. Often they are unsigned. Others have no post-office address by which we can tell from whence they came; others give the *town*, but not the *State*, forgetting there are hundreds of the same name in our country. We half suspect some brother tinctured with spiritualism, wishing to test us on that line will say, "enclosed find money to pay for 'her' or 'his' paper." Now, we might be able to guess out their right names; but for the present please excuse us; we are too much in a hurry just now; and give us all your orders in full, written correctly and plainly, and they will receive careful and prompt attention.

PUBLISHER.

Mr. Harvey N. Shepard, lately connected with the law firm of Hillard, Hyde and Dickinson, as is seen by an advertisement in our paper, has opened an office by himself, as an attorney and conveyancer. The firm with which he has been connected heartily commend him to the confidence of the community, and he refers to names that will command universal respect. Mr. Shepard is one of our most promising and excellent young men. All that listened, at a late meeting of the Social Union, to the admirable essay he read upon the taxation of churches and educational and religious institutions, were impressed with his singularly calm and judicial presentation of the various sides of this complicated and difficult question. We doubt not he will soon meet with the patronage that the right merit and high character never fail to secure.

The *Boston Medical and Surgical Journal* — one of the oldest, and of the highest repute, of professional periodicals published in this country — issued the current year in a new and very handsome form. It is to be published hereafter by H. O. Houghton & Co., and bears characteristic evidence of the mechanical taste and ability of this noted publishing house. The magazine is its own best commendation. The present number steps just a little aside from the ordinary routine in an admirable paper of Dr. O. W. Holmes on the *Physiology of Verification*.

Mr. B. F. Jacobs, the noted "Sunday-school man" of the West, who has to stop and think a moment when asked to which of the evangelical Churches he belongs, has his new "organ" also, and a fine one it is, with fresh and vigorous notes pouring out from it. It is entitled "*The International Lesson Monthly*." It is published in Chicago by F. H. Revell. Mrs. W. F. Crafts prepares the Primary Lessons. The Monthly is an octavo of forty pages, and is well filled with illustrative matter for the current Scripture Union Lessons of the year.

The Schoolmaster is abroad, in his best suit. Four educational periodicals in New England have been united, and now, under a common board of control, issue one of the handsomest quarto sheets of twelve pages published in the country. It is called the "*New England Journal of Education*." Its putisher is Wm. C. C. Chatfield, the late vigorous publisher of *The College Courant*, a cultivated graduate of Yale College. The editor is Hon. Thomas W. Bicknell, late editor of the *Rhode Island and Schoolmaster*. The new paper starts off finely, and gives ample promise of ability and interest. Its office of publication is 10 Hawley Street.

Miss Frances E. Willard, late Professor in the Northwestern University, and now Secretary of the Woman's Temperance Association, with a company of ladies, received New Year's visits in the rooms of the Young Men's Christian Association, Chicago, and instead of offering wine, engaged in animated conversation with the numerous callers, and presented them the pledge to sign. It is a device that will bear imitation.

D. Lothrop & Co. issue, in a cheap but neat pamphlet of 32 pages, a collection of "Historic Hymns" for Praise Meetings. They have been collected by Rev. W. F. Crafts, and the music arranged by Dr. E. Tourje. Over an hundred admirable hymns, with appropriate music, are thus provided at a very small price; and liturgical exercises are added to give interest and profit to these delightful occasions of sacred song.

Dr. H. W. Warren, of Williamsburg, N. Y., sends out an admirable pastoral epistle to his people, with the opening of the new year, calling attention to practical religious duties—an excellent and growing custom.

As we go to press the trouble in Louisiana is unsolved, although quiet now prevails in New Orleans, under the efficient rule of General Sheridan. The questions involved are not simple ones. There are, doubtless, serious constitutional points embraced in the existing condition of things which cannot be readily adjusted; and it is not to be questioned that the ruling administration of the State reached its position by illegal acts, and there can be no doubt that acts of violence and fraud have marked the proceedings of both political parties. At what moment, or under what exigencies, the Federal Government can step in and interfere with the Legislature of an independent State, however improper, illegal, or violent the course of legislators, is a question that admits of discussion upon both sides; but when the State authorities cannot defend a portion of the citizens from assassination, and the Governor seeks Federal aid, there is no longer question as to the President's duty. Whether Sheridan has been as diplomatic and polite as he might have been will be decided according to the judgment and temper of different men; but there can be no doubt as to the real character of the White League combination, as to their intention in reference to the colored man, or as to the brutal murders, not in a few instances, but numbered by hundreds, which have been committed. The President is roundly abused because he stands by his General; but the majority of the people will thank God for a resolute President and a fearless and prompt military officer. We notice that Judge Hoar, one of the coolest of men, with the clearest judgment, stands by the President and his General. May God defend the right!

Mr. Anthony Comstock has visited Boston officially, and ten arrests of men engaged in the circulation of the vilest literature signalized the efficiency of his efforts. Mr. Comstock met a large company of gentlemen in Pilgrim Hall, a week ago last Monday, and disclosed to them the amazing facts he had collected in reference to the circulation of obscene literature, pictures, and the vilest manufactured articles for criminal and vicious uses. His well-attested facts as to the efforts, not unsuccessfully made by these vile agents to reach schools and seminaries of both sexes, were simply appalling. He has already routed the largest manufacturers of this hideous stuff, and had their proprietors imprisoned. Nearly twenty tons of these licentious publications have been destroyed, and keen eyes are constantly on the watch to arrest new movements, however skillfully they may be veiled. The gentlemen of Boston expressed their hearty interest in Mr. Comstock's movement, and appointed a committee to secure aid from our citizens to enable him to continue and enlarge his very important work.

Dr. Hoyt of *The Westerner*, is too polite. Somebody asked him to express his opinion of the following sentence, uttered by a clergyman, not far from Cincinnati, in the midst of his discourse:—"The marvelous multitudinousness of the minutiae of the corroborating circumstances are the insurmountable difficulties which unmistakably prevent the skeptic from discovering the truth." What could he have been preaching about? The pertinent answer is, that it is unmistakable nonsense; but our accomplished friend goes on to "smother" his instinctive disgust of this alliterative bombast by remarking, "there is some alliteration and melody in the sentence; yet, in the language of another, we fear that the 'circumambulent' nebulosity of the cogitations may multiply the nonentity of skeptical cogitations, albeit they were enlightened by the iridescent irradiation of both clarified and glorified intuitions." Without doubt! And the Doctor solemnly concludes that the thought should not be smothered in the superabundant foliage of this anniversary and its celebration.

Mr. W. F. Draper has prepared and published, in a neat octavo volume of 290 pages, a complete "Index to the Biblioteca Sacra." This periodical, one of the most valuable aids to Biblical students that comes from the press, is of permanent value. Only those that have had occasion to review its early years, as we have, can have an adequate idea of its elaborate and rich accumulations, in almost every department of Biblical and theological literature. It has now completed its thirtieth volume. Mr. Draper has, with great patience and care, indexed the whole work, and opened its concealed treasures to a ready examination. He has given a very full topical table of contents, an index of Scripture texts, and a list of Greek and Hebrew words. It is a laborious work, faithfully performed, and will be welcomed in all libraries where this able quarterly is preserved.

The American Board during the past year has sent out thirty-eight new laborers. It has three hundred and seventy in the field. Its native helpers now amount to more than one hundred educated pastors, and three hundred preachers and catechists, and nearly eight hundred teachers and Bible readers. In twenty-one different languages have missionary labor been performed, and preaching in near six hundred cities, towns and islands in different parts of the globe. Educational interests have been promoted by scores of training, boarding and common schools, with more than twenty thousand pupils, at an expense of \$90,000.

We have just seen a copy of Dr. Porter's excellent volume for Christian laborers, entitled "*The Winning Worker*." It is a fine treatise, admirably introduced by Dr. J. A. Chapman. Its title may appropriately bear two significances: it may refer to traits of character, or to success; and both significations are amply illustrated in its varied and fully illustrated chapters. It should be widely circulated through the Church. J. P. Magee has it. It is a 16mo, of 300 pp.

The second annual meeting of the Central China Mission, held at Kiukiang, October 8-12, Rev. C. V. Hart presided, reported a membership of 31 (26 presiding). Among the visitors were Rev. S. Appleton and wife, of Philadelphia, who were on a tour "round the world." The school girls, under the care of Misses Howe and Hoag, showed very encouraging progress. The native Christian, Chen Hwang Shih (or Leo Shih, as he is called in China), hitherto employed as cooptor, was promoted to the position of missionary helper.

We know of no Sunday-school publication on the whole that so fully fills its promise as *The Sunday-School Times*. It is now published in the form of the *HERALD* previous to its last change — 10 pages, with an occasional ornamental cover. Rev. J. Newton Baker is its editor, and he is evidently born to his chair. The large income of the paper permits the employment of the most accomplished pens of the nation. It is an able and valuable sheet, and where its merits are known teachers feel that they can hardly do without it.

NOTICE. — Upon the request of the Presiding Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

For the Committee on Public Meetings.

NOTICE. — Upon the request of the Presiding

Elders, the time of the session of the Maine Conference is hereby changed from April 28th to May 6th.

EDWARD G. ANDREWS.

Des Moines, Iowa, Jan. 5, 1875.

## THE SUNDAY SCHOOL.

First Quarter.  
Sunday, January 24.  
Lesson IV. Joshua v. 9-15.

BY REV. D. C. KNOWLES.

## PREPARATION FOR CONQUEST\*.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month, at even, in the place of their encampment.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn, in the self-same day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Four days intervened between the crossing of the Jordan and the passover.

By the command of God the children of Israel were permitted to renew the Abrahamic covenant with Him in the observance of the rite of circumcision, a covenant denied them in the wilderness.

For almost forty years that rite, the symbol of divine favor, had been neglected, and before the younger soldiers of the army were to be called into battle with their enemies, on the sacred soil that they had so long, it was eminently fitting that they should receive the seal of the covenant made with their fathers.

The reproach of Egypt. This refers to the divine judgments on the people for their wickedness, and the scorn of Egypt because of those judgments, Ex. xxii, 12. It was natural for slaves to rejoice over their wanderings in the wilderness, and their bitter distress and sufferings. The penalties of their disobedience ceased when they crossed the river, and the renewal of their covenant vows dissipated the cloud of divine wrath, and rolled away the occasion for Egyptian scorn. From that hour the laugh of the master was turned into wonder and fear.

And kept the passover. This was the first time this feast was observed by the great majority of the nation. Only once had they celebrated their departure from Egypt by this feast, namely, at Sinai, Numbers ix, 5. Since that event the great body of the people had died in the wilderness, and, having been denied the passover because of their sins, this famous festival was therefore a novelty to the younger portion of the nation. It took place on the evening of the fourth day of their sojourn in the promised land, the fourteenth day of the first month of the Jewish year, corresponding to the middle of our April. How different were the conditions from these feasts that had gone before. The first was held amid the uncertainties of Egyptian bondage, with the wall of a nation saluting the darkened heavens; the second amid the quakings of Sinai, with a dreary desert stretching away on every hand, and a toll-some journey awaiting them. But now that journey is ended, the seal of their covenant relations is renewed, the way of harvests of their promised inheritance lie all around them, and success crowns their flight from bondage. What a jubilee that must have been! It was a feast of victory, a prophecy of the better feast of heaven, when the redeemed shall drink the new wine of the kingdom at the marriage supper of the Lamb.

And they did eat of the old corn. The Hebrew word does not mean "old corn," but "produce." The grain may have been new, as it was the time of the barley harvest.

ZION'S HERALD QUESTIONS.

heaven withheld its treasures. God gives no more than is necessary. When earth fails, He interposes. God only gives what man cannot get himself.

When Joshua was by Jericho. Joshua had doubtless advanced near to Jericho, to examine its defenses, when this incident occurred. He had not seated himself listlessly at Gilgal, waiting for the Lord to set him to work, but had gone out reconnoitering, surveying the country, and laying plans for the battle. God comes to men who give attention to their business, and assures them of success.

There stood a man over against him. He had the form of a man, but he was something more. Balaam saw the same scene, Numbers xxii, 31. The drawn sword is suggestive of justice and judgment. It is the expression of law. Accepting the general opinion, that this man is the Logos of the New Testament, we have here displayed the legal side of Christ in contradistinction to His appearance in His mediatorial office. It is difficult for some to understand how these milder qualities of mercy and love can coexist with the stern attributes of the warrior. Hence, they never conceive of the Logos as holding a drawn sword, or appearing in the commanding attitude of a soldier. To such we recommend the study of this angelic visitor. That He was not a created being, but the veritable Christ, the Logos, we reason from the whole tenor of His speech to His servant. His commands are not those of a subordinate, but of a principal.

And Joshua went unto him. Possibly it was in the night season, a time favorable for his investigations under cover of the darkness. In the uncertain twilight Joshua but dimly perceives his form and nationality. Hence he boldly advances, and challenges his purposes. An intrepid soldier was Joshua, to face alone, in close proximity to a hostile city, a man with a drawn sword. But Joshua felt strong in the assurance that he had a right to be there, and was not a lawless intruder invading unjustly a peaceful domain. A man is bold if he can only feel he is on ground where God has sent him. The consciousness of right is at the root of all true courage.

Art thou for us, or for our adversaries? Joshua does not recognize the possibility of a neutral party in this war. He that is not for us is against us, is his view of the case. Neutral men are the worst foes of God, for they are always sure to side with Satan in a crisis. Joshua will suffer none such around Jericho. He demands the colors of his companion, and the side that drawn sword takes in the controversy.

Captain of the host of the Lord — literally, Nay, but I, prince of the host of Jehovah, have now come. That is, the host of heaven, not the host that Joshua led.

And Joshua fell on his face. The hero humbles himself before the stranger. True courage lies close to good manners. Joshua recognizes a visitor from the invisible world, and does him homage. Such acts of reverence may not have included all that we call divine worship, for it is hardly probable that Joshua regarded the man as divine. Bodily prostrations in the presence of princes and superiors are common in Oriental lands, and Joshua's conduct is simply in keeping with the customs of his age.

Loose thy shoe from off thy foot. No

longer was he talked to man in such terms as these. This is the language of God. It is identical with the divine commands to Moses at Mount Horeb. The dust of the earth had been cursed, and to bring it on one's sandals before God was an offense against His holiness. The dust on which man trod was impure, but where God stood was holy ground. No created angel would have dared to assume such sanctity. He would have shrank back with horror from the thought, Revelations xxii, 9. Joshua reverently obeyed, and the Lord talked with him face to face, and unfolded the divine method of taking the city. What he had come out to plan and arrange was revealed to him by the Commander of the Universe. Strange is the strategy of God, as we shall see in the next lesson.

From the Notes.

Borean Lesson Series, January 24.

1 How long from the crossing to the passover?

2 In the meantime what rite was renewed?

3 Why had it been withheld?

4 What is meant by "the reproach of Egypt?"

5 How was it rolled away?

6 Where was the last passover held?

7 Why was this one the best of all?

8 What is here meant by "old corn?"

9 When did they first eat of it?

10 What is meant by parched corn?

11 What was manna?

12 How long had they eaten it?

13 When did it cease?

14 Why?

15 What was Joshua doing when the man met him?

16 What was His appearance?

17 What did the drawn sword indicate?

18 Who was this man?

19 How did Joshua act toward Him?

20 Did Joshua render Him divine worship?

21 What did He demand of Joshua?

22 How does this demand indicate His divinity?

23 At what other time was the same demand made?

24 What did the man reveal to Joshua?

## The Family.

HE OPENED NOT HIS MOUTH.

BY MISS C. J. LOOMIS.

Or I could remember,  
Wincing 'neath some rude thrust  
That seems unduly cruel,  
Malignant and unjust —  
Some word that makes indignant  
The blood to finger-tips —  
Or I could remember  
He opened not His lips.

When some old ghost, well hidden  
And buried out of sight,  
I think past resurrection,  
Is suddenly dragged to light  
By hands of Goth and Vandal,  
Unsparring, merciless,  
Or, if I could remember  
He deadliest foes could bless.

When so called friends urgently  
Touch some old cratice,  
Or, that exquiust anguish —  
Betrayal with a kiss,  
That keenest edge of suffering  
I dimly apprehend,  
Yet ken not how the Master  
Addressed him still as "friend."

Or, if I could remember  
When provocations come,  
Jesus, accused all falsely,  
Even like a lamb was dumb,  
He noted not, and meekly  
Received the crown of thorn;  
I turn in hot resentment,  
And hurl back scorn for scorn.

He, grieved, deplored, insulted  
By fierce and angry men,  
Scourged, mocked with bitter railing,  
Reviled not back again;  
I strive, alas! all vainly,  
To teach th' unconquer'd will  
That meek and Christly lesson,  
To suffer and be still.

Or, if I could remember  
No venomous barb can fall,  
No polished shaft of malice,  
But Jesus sees it all,  
And lovingly invites me  
Upon His heart to lay  
Each burden, great or trivial,  
Forever and away.

## TURKEY versus CODFISH.

BY MRS. O. W. SCOTT.

Don't see why we can't have a Christmas dinner; hate to have the boys all crown' over me," said Bob Bent, as he kicked the wall spitefully.

Keep your heels down, Bobby; the plaster's all dropping off now," said his mother.

Mr. Bent sat beside the fire, smoking his pipe. "Who crowns over you, sonny?" he asked.

All the boys; Dan White, 'nd Will Stearns, 'nd the rest; all goin' to have turkey or somethin' good for dinner to-morrow. They say I can't."

We don't keep turkeys, Bob," said his sister Fannie, who sat bending over her work, while Katie, younger than Bob, whispered, "when we grow up we'll have some every day, won't we?"

Mr. Bent looked at his wife. "Got a little money, haven't you, Phoebe?" She half shook her head.

Because I was going to say," he continued, "that if we had enough to pay the rent, and a little more, we might have a dinner, same's Bob wants."

Yes, with clothes and shoes dropping off their backs, it looks likely!" was the reply, as Mrs. Bent fitted a large patch to Bob's "other pair" of pants.

But two pairs of eager ears had heard the father's suggestion; two voices exclaimed, in concert, "we can wait for shoes! O, my! let's have a t-u-r, tur, k-e-y, key, with stuffin'."

And cranberry sauce," added Fannie, with an air of interest.]

Bob turned a summersault.

Couldn't get up some mince pies, could you? Seems to me 't would be like old times to have mince pies with raisins scattered in pretty thick," said Mr. Bent, as he knocked the ashes from his pipe.

His wife drew a long breath. "It would be nice to have a Christmas dinner, but we can't afford it. You know how many things we need, and —"

Her husband knew what she was thinking of, and said, "you remember what I've told you, Phoebe; wages will come along reg'lar now."

Little Katie nestled close to her mother. "I'll be good, and rock the baby all day, if you'll only but just have a t-y-t."

"Oho! you can't spell turkey," cried Bob. "I can; I can spell Constantino-pie, and I can eat turkey. Mother, let's settle it right now that we will have one, just this once, and feel full and jolly."

"If I should make a few pies," answered his mother, smiling, "I must have some apples to-night. Can you go down to Dixons, Bob?"

Of course he was glad to, and a little basket of chips in one hand, and a little basket in the other, away he went. Very soon he rushed in again, sparkling and cheeks glowing from the exercise.

Here they be, mother; big red fel-lows. And what do you think? Will Stearns was in there, and I told him what we're going to have to-morrow, and he said, 'don't believe it!' Then I says, 'I'll show you his bones, drumsticks and all, to-morrow afternoon! Great brag! Rich folks seem to think that turkeys grow just for them to eat;" and with a very important air Master Bob got an old knife and began to pare the "big red fel-lows," carefully heeding his mother's injunction to "take thin peelings."

"How could I what?" and Mr. Bent looked around too, with uneasy eyes.

"Turkey makes (hic) folks sick. Eat codfish — make (hic) you drink lots of water, and (hic) you always (hic) stand up for cold water! Can't (hic) see what you're cryin' for. CRY! cry! cry!"

"Did you get up in time for your breakfast?" her uncle asked.

"spree," and now if he could only get past the holidays without drinking, why not hope for better days in the future? To be sure he had promised, again and again, never to touch another glass of rum, and, woman like, she had believed him every time, and every time had seen the promise broken. But now the children were growing older, and surely he would not disgrace himself and them. Yes, now, thought the little woman, he will be firm. And we will have a nice dinner, and perhaps some little presents might be bought afterward for the children. Then, with a whispered prayer to the Father who had so often given her strength to endure and hope, she, too, sought her rest.

The first sound that broke the stillness of the morning, in the chamber of the little house, was Master Bob, miming all the fowls of the farm yard.

"I know what you're doin'," cried little Katie; "you're makin' a turkey noise."

"Wish you merry Christmas!" called Fannie, from the kitchen below.

In a few moments the children were running down, laughing and shivering, ready to begin what promised to be a most wonderful day. Early as it was, the smell of good things (so rare a smell) came from the oven, and Bob's small nose was lifted high in grateful anticipation, as he passed from one side of the stove to the other.

"Mother!" came in a resolute tone from the corner.

"Yes, Bobby."

"I'm growin' every day." Then, after a little, Bob went on: "Mother, Will Stearns' father sells rum to my father, and that's how he has turkey and we codfish."

"Yes, Bobby."

"Taint right!"

"Bob's heels beat against the plastering, but his mother did not notice. Baby cried, and that brought the mother out of her dreary reverie.

Little Katie, hungry for her dinner, pulled off a bit of the salt fish, and curled down beside Fannie to eat it; but it was some time before any one else thought of eating.

At last Mrs. Bent brought out one of the nice pies made that morning, and placed it with other food upon the table, urging the children to eat; and so the "Christmas dinner" was taken, almost in silence, and with an empty chair at the head of the table.

Toward night there was a conflict between Bob and Will Stearns, as the former could not show "turkey bones," as he had promised. Bob was longing to whop some one, and so Will was

to whom that was turned toward the bright sunset of that Christmas day, and a very sober voice that said:

"Mother, if father did not drink rum we could have things like Will Stearns' folks, couldn't we?"

"We could have all we need," was the answer.

"The Lord knows how we've been cheated out of our turkey?"

"Yes, Bobby!" and his mother repeated to herself, "yes; let me know."

"Then her uncle kissed her, and

Phoebe went to her own room.

"Nothing pleased Phoebe," Jack said.

"Nothing seemed to be just right, to be sure," said aunt Cassie.

"If girls are like that I should not want many of them around," said Jack. "I like Mary, though."

## Obituaries.

Died in Troy, Me., Aug. 3, 1874, DIANTHA, wife of Col. Isaac T. Wright, in the 60th year of her age.

Sister W. was born in Georgetown, Me., Sept. 18, 1814. She gave evidence of her conversion to true Christian faith at an early period of life, was baptized at the age of fifteen, and joined the Freewill Baptist Church, where she remained till death a worthy, highly esteemed, and beloved member. She also shared the confidence and affection of all Christians who knew her. She possessed that peculiarity of mind which, while sensitive and true to the call of local obligation, was yet generous and abundant in her distributions to all, not excepting the unknown traveler—remembering the worthiness of an eminent Apostle, "be not forgetful to entertain strangers, for so do you so by so doing some good." And giving this sentiment in part of her last counsel to her family, "our turn a stranger from your door." Our sister was cheered by God's presence till the last, and was then borne on God's life-boat to the other shore.

JAMES M. HUTCHINSON.

Detroit, Dec. 26, 1874.

Died, in Milton, Nov. 6, 1874, Mrs. HARRIET ALLEN, aged 63 years.

She was one of the first converts in the First Methodist Episcopal Church, Dorchester. The little old church, made out of a carpenter shop, she, with her sister, were for years the leading singers and active workers. She joined the Church when it cost something to be a Methodist. The little band with which she cast in her lot were often assailed with something more material than words. Her energy and decision of character will find her for the times. She always devoted to the Church, and loved her services. For a few months her health had been failing, but at last the messenger came quickly, and with very little conscious suffering she was transferred from the earthly to the heavenly.

C. S. ROGERS.

WILLIAM SPARCO died at Dorchester Lower Mills, Nov. 6, 1874, aged 58 years.

He was born in Cornwall, England, his parents being members of the Established Church. When about nine years of age he came to this country. In 1812, under the labors of Rev. Thomas C. Peirce, he was converted, and joined the Church. At different times he has served the Church as trustee, steward, chorister, class-leader, and S. S. teacher. He was not ambitious for position, but ready to perform to the best of his ability any service assigned him. His piety was not of the periodical sort; it lasted all the year, and through all his life. He was ever ready to oblige others, even at the sacrifice of his own ease and comfort. During the war of the Rebellion he did faithful service in the ranks—but bearing, not only his own burden, but that of his weaker comrades. His place is vacant, but he has gone to his reward.

C. S. R.

JOHN REYNOLDS died in Dorchester District, Boston, Dec. 8, 1874.

He was born in Norfolk, Va., Dec. 25, 1801, and removed to Stratford, Vt., when about 14 years of age. At the age of 22 he became agent of the Vermont Copperas Works, which position he held for more than forty years, often having a large and even commanding man. All of these his word was law; and such was the mingled kindness and wisdom of his rule that he seldom failed to gain the esteem as well as the respect of his subordinates.

About the time that he was made agent he gave his heart to God, and joined the Methodist Church, of which he ever after remained a faithful and consistent member. There was nothing ostentatious in his piety; his thoughts of himself were exceedingly humiliating and distrustful, especially during the last weeks of his life. His final sickness was protracted and painful, but he was a patient sufferer. After a season of mental depression he came at length to a state of more perfect trust, and at the last was greatly sustained by the Gospel hope. A good man, and one greatly beloved, has gone to his reward.

C. S. R.

JANE, wife of Brother John McBride, was born at St. Andrews, New Brunswick, county of Charlotte, June, 1833.

Sister McBride sought and found

of great piety early in childhood, and from that period in her life, though so young, until its peaceful close in death, was a practical demonstration that the grace of our Lord Jesus Christ is sufficient to keep her.

She was naturally of a very amiable disposition and even in all weathers, a thread even spun in all the providences of God, was patient when tossed helplessly when extremely tossed.

It is in the office of religion to destroy these natural endowments, to refine and elevate them; so these virtues were strikingly illustrated by the even tenor of her life, and which endeared her to the various circles in which she moved. Some six years since she, in company with her husband, left their former home, and adopted Lubec, Me., as their place of residence. Soon after coming to this place they identified themselves with the Methodist Episcopal Church, while her husband now sustains with great acceptance, and which she sustained unapproachable till the moment of her transfer to the Church above.

Early in 1872 the dark shadows of affliction began to gather upon her path, yet no one seemed to realize what was to be the end. Her heroic courage, strong will, and buoyant spirit hid her real situation from human sight. No alarm was entertained in relation to her trouble until last December, when the disease had so far protracted as to completely prostrate her delicate constitution. Then every available means was resorted to for the restoration of health, and no effort was left untried to save life, but to no avail. When her bitter judgment said to her you must die the fit is difficult to be reconciled with account of her dear ones deceasing her family. She felt that they needed her counsel and care; yet as the solemn evn rolled on, grace triumphed; she calmly laid them all upon the altar, subuniting herself to the will of her heavenly Father, saying, "not My will, but thine, O Lord be done." In this repociled frame of mind she passed from earth to glory the 24th day of November, at 9 o'clock in the evening. She died painlessly, a trophy of the cross, to beautify the celestial world. She has left an affectionate husband, together with four children, to mourn her loss. May grace sustain the afflicted ones, and lead them to emulate her virtues.

BENJAMIN C. BLACKWOOD.

Lubec, Dec. 8, 1874.

Mrs. BETSEY G. BEAN, of Moultonboro, N. H., died of heart disease, Nov. 7, 1874, in the 78th year of her age.

Sister B. had been a member of the Methodist Episcopal Church some thirty years. She was a woman of sterling sense, and so was able to deport herself in a way to gain the respect of those around her, and the esteem and confidence of those with whom she was associated. She was a true wife; her husband trusted in her, and after living with her fifty years lives now, with falling tears, to praise her. The death

of her only son, a little less than one year before her decease, greatly affected her. She and her husband were leaning on their declining and last years; but when that earthly prop fell out, she found herself leaning on Jesus, and when she came to the close of life she spoke of joy, peace, and trust in Christ. He was her only Redeemer and Saviour, and so passed away in hope of a blissful immortality.

Moultonboro, Dec. 1, 1874.

ASA P. THOMAS died in Dixfield, Me., while a visit to that place, Oct. 31, aged 55 years.

Brother T. was a lover of Jesus nearly a score of years. He gave his heart to the Saviour at a union meeting held at Skowhegan, and joined the Baptist Church of that place, where he remained a worth member until about four years ago, when he joined the Methodist Episcopal Church in Mercer, having previously moved into that town. He loved God with all his heart, and has left the Church militant for the Church triumphant.

NATH P. DOWS died in Fitchburg, Sept. 5, 1874, aged 61 years.

Sister D., with her husband (Fitch Dow), who now rests in Saxon's thirty-third year. She has had her profession with a life bid with God. She was the fragrance of her holy life that now lingers in the Church of which she was a loved member, and in her home.

W. W. C.

Died, in Ascutneyville, Vt., Nov. 19, 1874, of quick consumption, ESTELLE J. ADAMS, wife of H. S. Cone, aged 47 years.

More than ten years since our dear sister was called to pass through deep waters of sorrow by the death of three precious little boys. This sore bereavement almost crushed her; yet in the end it proved a blessing to her, and was soon after happily converted to God. Though for years declining in health, yet she gave promise to live much longer here, until the flame of life, flickering as it burned, told too plainly that desolation and sorrow must come again to a happy home. Even when the dark clouds settled about them they could not think that she, the fond wife and loved mother who but the day before had formed a part of their little circle, had so soon been taken. Thus quickly all earthly ties are severed; thus rapidly pass as shadows all we hold most dear! But one friend will never leave us, and the tie that binds him to us can never be severed. Clouds may close above us, the night of sorrow come, but amid it all He will give us rest.

LYMAN E. ROCKWELL.

Windham, Vt.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful, he loved, and was ever ready to sing, "My heavenly home is bright and fair;" and to the last, even amid great suffering and difficult breathing, he sang the sweet songs of Zion. No one, even the most skeptical, we think, can gainsay his Christian life and experience, or doubt his religion supported and cheered him in the hour of sickness and death. Truly in his case, Wesley's saying was verified, "our people die well." His body is with the Jesus he loved so well; his memory is fragrant with earnest devotion and Christian triumph.

L. W. PRESCOTT.

Oneida, N. Y.

Father JESSE FLETCHER died in Rutherford, N. H., Oct. 29, 1874, aged 89 years.

He was born in Westford, Mass., and spent most of his days in Groton, N. H., but had lived for about fourteen years at Rutherford, and was a member of the Methodist Episcopal Church at this place. His married life and his religious life were about equal in length, namely, 65 years. His aged companion, with several children, one of whom, Rev. Clifton Fletcher, pastor of the Baptist Church at Tewksbury, Mass., survived him. Father Fletcher when in health was active and faithful in religious duties, and loved Jesus and His Church. For months he had failed in a measure in bodily and mental faculties, but never in faith or love to Jesus. Ever cheerful,

